

Pranam •

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Supreme Command

Those who perform sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in their minds at the time of death; their liberation is a sure guarantee. Therefore every Ananda Margii will have to perform sadhana twice a day invariably - verily is this the command of the Lord. Without Yama and Niyama, sadhana is an impossibility; hence the Lord's command is also to follow Yama and Niyama. Disobedience to this command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that everyone might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the path of bliss. Verily is this a part and parcel of sadhana to lead others along the path of righteousness.

- Shrii Shrii Anandamurtiji

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Editorial

For me, as for many other margiis I spoke with, the visit by Purodha Pramukha and the DMS, brought with it both joy and sadness. The joy was having the physical contact with our respected Purodha Pramukha, Acarya Shraddhanandaji Avadhuta, Baba's representative for the DMS.

In many ways, Dadaji reminded me of Baba, particularly when I was near him and listening to him speak. Like Baba, Dadaji spoke on many subjects - sometimes explaining, sometimes inquiring, about the many things he came across on his visit. Above all else, Dadaji was a constant source of inspiration and spiritual guidance. As his personal body guard at the DMS, I was fortunate to hear his many spontaneous inspirational talks.

Once, while examining the fruit orchard at Ananda Palli, Dadaji mentioned that he had once written an article comparing margiis with grafted fruit trees. Like grafted fruit trees, we have been grafted onto Ananda Marga. Like grafted fruit trees, we are designed to yield better fruit than non-grafted trees. Dadaji burst into laughter, as did everyone with him.

But the sad thing was to feel that it could have been Baba Himself physically visiting our sector. So many margiis have been waiting and

dreaming of the auspicious day when Baba Himself would grace our sector with His physical presence. So it was natural to feel some regret.

But even though Baba was not here physically, it cannot be denied that there was a special spiritual vibration. When walking with Dadaji, I often wondered what it would have been like if it had have been Baba instead of Dadaji. Then I'd remember that it is Baba with me if I ideate. So I would use my Guru Mantra and think of Dadaji as Baba. Sure enough a special uplifting vibration would come. Of course, Baba is always here with us, it is only our limited minds and egos which prevent us from always experiencing Him.

Baba always said that He is not this physical body, that He is internal. Through internalizing our thoughts, despite what our external action may be, we can constantly remain in His blissful presence.

As Baba says in Caryacarya:

*"Whatever you speak or do,
forget Him never!
Keeping His name in your heart,
work, remembering it is for Him, and
endlessly active, drift in bliss."*

- Na' rada Muni.



DMS Discourse

Ac Shraddhananda Avt, Purodha Pramukha

As I have come here, similarly Baba wanted to visit all parts of the world. He tried but everywhere he did not get success. He wanted to visit the USA but he was not successful. He had to be satisfied by visiting only Jamaica. This was because the governments were not ready to allow Him to come to their countries. This was actually mostly because of the Prout Theory. When Baba shifted His headquarters from Jamalpur and later to Ananda Nagar there was face to face struggle with the local government. All of you know the history that there were some murders at Ananda Nagar when in 1967 five persons were killed and afterwards others also. This was the beginning phase.

Baba also started and took up the social work in His hand. He established ERAWS, schools, children's homes, student homes. He started the expansion of these activities since 1961. After some time a separate organisation was established to carry on the work of PROUT. He had an idea to institute the Prout Theory. He wanted to have such a land, maybe an island, where He could execute the theory of Prout. Then the idea of Master Units came in His mind and these Master Units were started everywhere.

When you visit our Ananda Nagar, our Global Master Unit you will find everything there. Arrangement for physical, psychic and spiritual - all the three things are there. In these Master Units all things are to be made available. The Master Units are to be industrialised and they are to be commercialised. Schools, homes and AMURT are to be materialised. He has given the scheme to implement the Prout Theory in these Master Units.

This was how we came in His close contact. He started giving spe-

cial responsibilities. I am giving the role played by PR Sarkar here more. Only those came in His contact who were to devote their time for the implementation of His philosophy. Only those came in His contact who were ready to shoulder the responsibility of the society. Others had no place. This way the closeness comes all the more. The devotee thinks that I am and my Lord is. He comes so close, she comes so close to Baba. This state is thought to be, in some schools of Indian philosophy, the highest state. But even beyond that there is one that is Kevalya. In Kevalya one will think that only You, only You are. The I also merges in Him.

In sadhana you will find that His Grace is everything. There are many sadhakas, as I said yesterday, they used to say to Baba that there is no concentration. Baba said, "You don't worry, that is my concern." So He sees how you are making an attempt. How you are doing the work, the social work. All of us have come here for some certain work, so we are to do the work. The humanity is suffering and the people should do what they have been asked to do.

You are given sadhana and you are to practice. You are to do Dharmacakra. You are to accept the principles of Yama and Niyama. If one does not follow the principles of Yama and Niyama properly one will not be able to perform the daily duty of sadhana regularly. Those who understand the principles of Yama and Niyama only can be regular in sadhana. Those who are attending Dharmacakra they will be able to attend Dharma Maha Samelan (DMS). When you come to Dharma Maha Samelan, there is a wave, a collective wave is working. Baba said, wherever good work will be performed, wherever there is good

thinking, you will find Me present there. So He is also here. Suppose in the mind you are getting a very nice idea. Where from the nice idea comes? He gives the nice idea. Suppose you are to write an article and you are thinking on what subject I should write. It requires some idea. He gives the idea in your mind. Everything is done by Him.

Actually people do work in two ways, by internal urge and external pressure. You should have the internal urge and there should be external pressure also. This is why the reporting is taken from all of you - so that you know that all stand responsible before somebody. This helps you do the work. There should be not only external pressure. There should be an internal urge also. This internal urge is created by doing sadhana. If one does sadhana regularly naturally there will be the internal urge within and one will do the work.

So therefore this is called Karmabhumi, the land of action. You have heard the word karma. The action you perform with the ideation of your Guru mantra, that is karma and that is the action. The work you perform without taking His ideation is not karma. Whatever work we do we are to do with the ideation and the work will be very nice. If you do work with ideation and then you do work without ideation, you yourself can mark the difference. Those who have marked the difference are very much strict in taking the ideation before starting the work.

These things may appear very minor but they have got major effect on your action and on you. The most important is devotion. Whatever you are to do you are to do with devotion. The sadhana, or whatever work you are interested in, you are to do. But

you should not think that it has been imposed. Rather you are to accept it and to do it with devotion. When you do it with devotion, naturally devotion will develop in your mind and you will find the enjoyment, you'll feel the bliss also. These are important aspects.

Baba performed His work in two capacities, one as Anandamurtiji and the other as PR Sarkar. Those came near PR Sarkar, who did the organisational work, the social work, the duty allotted to them, they alone could come in his contact. But as Anandamurtiji, He is near us all, even now. He is so kind. The followers all think that Baba is among us. They realized that He is always with me. He is guiding me in my individual life. He is guiding me in my collective life. In every work He gives the guidance. This should be the realization. You think that you have come from Fiji or from Guam or from Japan. Actually the decision was not yours, the decision was His. He was in your I-ness and sitting in your I-ness, it was He who decided it, and then you came. He saw that you were a worthy person and you should go and then He gives the idea.

One time Baba was at Ranchi and I went to His residence in the evening. There was one letter and Baba said that I should read the letter. The letter had been addressed by one saint to Baba. When that saint was

initiated by his guru, his guru had said that the Lord is coming on this earth. This saintly man asked his guru what would be the characteristics by which the Lord could be recognised. He was given all the characteristics. About 20 to 25 points he was given. Afterwards, this man began inquiring. Whosoever went to him he was inquiring of all to see if he might find this great personality. One day, a follower of Ananda Marga went there and the man asked about Baba. When he compared with his list of the characteristics which he had been given, the man found that yes, it is He. Now that saint had written the letter to Baba. He had written to Baba, "You are Paramapurusa and I want to have your darshan." This was the content of the letter.

I requested that Baba should inform him so that he could come and see Baba. Baba was very precise in His reply. He said, "No, the samskara by which he could know me to this extent is quite strong. If his samskaras are stronger I need not write to him, he himself will come to me." What a nice samskara you've got that you have come in contact with Baba. Unless you have nice samskaras you could not have come this close. So we all are very much fortunate that we have come in contact with Baba. We remain with Him and still, we are with Him and He will remain with us.

There are many families who

have come here. Similarly it is the case with Paramapurusa also. Whenever He visits some planet He also has got His family. He never goes alone. He moves with His family. Baba used to say that, "I recognize you, you do not know me but I know you. For a pretty long time you are moving with me." He moves with His battalions and takes work from them. And He helps them also. This is not the only thing, Baba has another set of followers who also are in good number. They are incognito. They also are working for Baba, but they are not known in our history.

Actually, Baba has got three roles, as the Supreme Controller of the universe, as Anandamurti who is the controller of the universe who is physically present in each and every entity and as the historical Anandamurti. Now only the historical shape of Baba is not before us. So far as the universal Anandamurti and the physical Anandamurti, He is still with us. He is guiding us. We need not worry. He is with us. He is working with us. He is inspiring us.

So these are the characteristics when He comes on the earth. We have seen Baba with our own eyes. Let us work with all the faith, all the confidence in Him and in us also. Let us realise that actually it is He who is working. It is He who is inspiring us. That is all.



DMS Address

Avtkā Ananda Sumiita' Ac

My respected Dada's and Didi's, and my beloved brothers and sisters of Suva Sector. I am very happy to be here in Ananda Palli. As you know, this is my first time in Suva Sector. When I entered Ananda Palli, I felt so much pleasure because it reminded me of Ananda Nagar.

In one family all of us are staying together, enjoying, dancing, doing kiirtan, eating together. So I felt much pleasure as soon as I entered Ananda Palli.

Baba is not physically here but Baba is spiritually always with us. He will always be with us as long as we are on this Earth.

I can remember one incident in the year 1971. There was one DMC which was organised at Varanasi. We were in the airport waiting for Baba. Everybody was singing and dancing while we were waiting for Him.

All of a sudden the airplane came and we came to know that Baba did not arrive. In his place two senior Dada's came. We were very much shocked.

Then the message came that Baba had been arrested. Before that DMC, Baba had told us that this Varanasi DMC would be an historical one.

Then a thought came in my mind, really is it historical now that Baba did not come? We became very sad.

You know Baba trained us to keep patience in our life. So we kept patience. In the DMS when Baba's representative came upon the dias, I felt, and many of the margiis felt, that actually it was Baba's voice which was coming from his mouth.

In this way, in Baba's lifetime, he trained us to organise DMS. Now DMS is being held in different places in India and overseas. One thing I feel is that Baba is now more active even though he is not physically with us. Baba is giving more spiritual expression through us.

Many of the margiis of Suva Sector got personal contact with Baba, garden demonstration, field walk, many things they got. I think they became like seasoned bamboo - noth-

ing can make them break.

So I feel we are together here, we are enjoying Baba's bliss and we will become more and more strong. We have to establish Baba's Mission on this Earth. We have become His media. Baba trained us. Baba gave us guidance.

Before Baba's departure from this earth, He spoke so many things. But with the human beings, with our simple minds, we could not fully understand. Though Baba left us, He left us with a strong ideology, strong cadres, strong dedicated margiis. So we have no fear, we have no frustrations, we have no obstacles. He guided us. He gave us everything we need to materialise His Mission. But we should always keep patience and keep sincere effort.

We will establish His Mission on Earth. We will work in cooperative cooperation, and always work in unity, solving all the problems together. Then He will be pleased with us and He will shower us with blessings always.

Ananda Marga Holds Dharma Maha Samelam in Suva Sector

Ac Manavendrananda Avt

Ananda Marga Pracaraka Samgraha observed the first Dharmamaha Seelam to be held in the southern hemisphere since Baba's Mahaprayan.. The respected Purodha Pramukha and President of Ananda Marga, Ac Shraddhananda Avt, arrived at Brisbane international Airport on the morning of 13 January to begin a three week DMS tour of Ananda Marga centres in Australia. Dada Shraddhanandaji was accompanied by an entourage of Central representatives which included Ac Keshavananda Avt., Ac Sutiirthananda Avt, Avtka Ananda Sumita, and Ac Yatiishvaranda Avt. In addition, the sector welcomed its newly posted SWWS, Avtka Ananda Manidiipa Ac, and DPS, Ac Divyarupanada Avt.

Ananda Marga enjoyed the most cordial cooperation of airport personnel as we led a vibrating kiirtan upon the group's entrance into the arrival hall. Demonstrations of kaoshikii and tandava dances and Prabhat Samgiita were performed. Following the warm welcome at the Brisbane airport, the DMS tour proceeded for morning visits to the local Brisbane jagrti and WWD office.

By the evening of the 13th, the tour had proceeded to the Ananda Palli Master Unit in Stanthorpe, Queensland, to begin the formal DMS programme. Over 250 margiis and

missionary workers of the Mission enjoyed the next three days of uplifting kiirtan, enchanting stories of Baba and inspiring talks on Ananda Marga history and philosophy. Cultural songs and dances were provided by the various margiis and local aboriginal performers. Three discourses were delivered by our respected Purodha Pramukha with the final discourse being followed by a video film from DMC in India with Baba's varabhaya mudra.

Without doubt a wonderful spiritual vibration was generated which is best evidenced by the fact that during the DMS, seven young men and women joined our centres to undertake LFT (Local Full time) training and one brother and one sister took the giant step to embark on the exciting and challenging life as wholtime missionary workers of Ananda Marga. They will be entering the Swedish training centre by early February. In addition, Purodha Pramukha blessed the marriages of many margiis on the DMS night.

Following the DMS, the entourage proceeded to visit the Ananda Rainjana' master unit and the Ananda Marga (WWD) primary school and master unit, Ananda Batika' at Lismore, New South Wales. The group then journeyed north to the Ananda Ka'mala' master unit at Maleny, Queensland and the WWD

GBTC at Gympie, Qld.

The local Sunshine Coast newspaper and the Brisbane Community Radio stations both carried extremely positive coverage of Ananda Marga and the DMS programme.

By the 21st evening, the DMS tour arrived in Sydney in Sydney International Airport. The group was warmly welcomed by a large group of Sydney margiis, Dada's and Didi's, who captivated a packed arrival hall with a full one hour kiirtan. The very next day Dada Yatiishvarananda and Dada Keshavananda joined the Sydney margiis at a Meditation Vigil for the victims of the Hilton Hotel Bombing which occurred almost fifteen years ago. The event was broadcast that very night on nation-wide television and gave Ananda Marga a great opportunity to publicly assert that the court case of 1992 in which a former margii was acquitted has also provided full proof Ananda Marga's innocence as well.

After a second day at the Sydney jagrti, the group visited the Sydney WWD office and proceeded to the Katoomba Marga Guru Quarters, Madhu Niilay. There the margiis enjoyed a very special and personal time with Dada Shraddhananda and the other Central representatives before proceeding to Melbourne, Victoria.

In Melbourne, the margiis ar-



ranged a visit to one of the world's finest botanical gardens and a private viewing of exhibits at the Victorian Museum. In addition, the entire entourage travelled to the WWD-managed master unit at Strathcreek, Ananda Vinyasta.

Interviews were taken by the local community newspaper and by a journalist with the Australian Public Radio network of more than 50 radio stations nation-wide. Both interviews were very positive and will do a great deal in helping the Australian public gain familiarity with the programmes and activities of Ananda Marga.

On the 26th of January, a public lecture was given by Dada Yatiishvarananda. The lecture was well attended and many people expressed interest in attending upcoming classes in yoga, vegetarian cooking and meditation which are offered by Ananda Marga. Dada Yatiishvarananda also gave a similar public lecture while on a separate tour of New Zealand.

After a brief stop in Sydney, the entourage proceeded to Perth in Western Australia for the final DMS programme. Visits were arranged to the local preschools operated in Perth by our Didi's. While our margiis in Perth are few in number, they warmly welcomed Purodha Pramukha and made the entire group feel Baba's special vibration right to the final moment of the DMS tour. The largest newspaper in Perth came for an interview. In addition, a public programme given by Dada Sutiirthananda was well attended and provided an excellent conclusion to a most successful DMS programme.

Dada Shraddhanandaji was in the most happy and delightful spirits throughout the tour. In spite of the demanding travel and packed schedule, the margiis of Suva Sector were given a wonderful opportunity to be with Dada and the other Central representatives. It was an inspiring experience for all the margiis, LFT's, Didi's and Dada's of Suva Sector and a historical moment for our Mission.

Thank You

**Ashes of me:
thank you for the flame.**

**Fractured, dislocated:
thank you for the blow.**

**Dry, arid, desolate:
thank you, Baba, for the drought.**

**Small, smallness, diminutive:
thank you for the magnifying
Grace of Your eye.**

**Forgetful, foolish, ridiculous:
thank you for remembering me,
for caring enough to tap
me on the shoulder
and remind me to be mindful.**

**Thank you for my weaknesses and flaws
because it is through them
that I am reminded of You
and it is through their blessings
that I come to see You in,
behind and through everything.**

- Manorainjana

DMS Photo Review

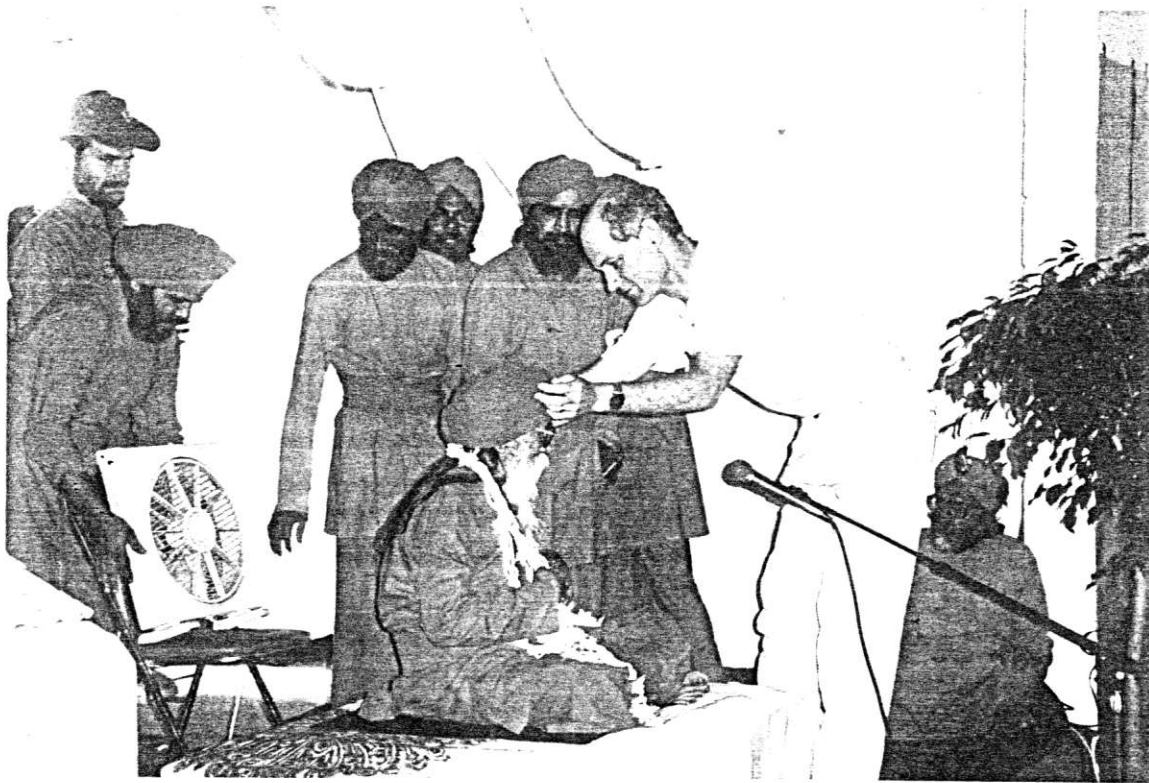


Arrival in Brisbane



Marriage Blessing on DMS Night

DMS Photo Review



Garlands for Purodha Pramukha



Beautiful Dancers Prepare to Perform

Purodha Pramukha Visits Ananda Rainjana

Vinay

The visit of Dada Shraddhanandaji to Ananda Rainjana was a great success. There was a flurry of preparations, as he arrived only a few days after DMS finished. Many people came forward to help at the last minute, as always that last minute thrill of 'will we be ready in time?'

Dada Devatmananda phoned us and said they would be arriving in a few minutes. We figured that he must be ringing from Lismore and we had 20 minutes till arrival. However, he was phoning from a car phone, and it was only five minutes until they all came through the gate - CHAOS! But all was basically in order, and Dada got out of the car, commenting that the hilly country reminded him of Nepal.

Later he went on field walk, with the aid of a four wheel drive van

which enabled us to take him to the end paddock on the property. He and the Central acaryas were most delighted with the land, and looked through the various maps and plans that have been drawn up for Ananda Rainjana.

Later on a collective sadhana and meal was held for friends and sympathisers which they all found very inspiring.

Dhyanesht had his baby naming - a very vibrated occasion - and one which the visitors all commented that they felt honoured to attend.

The next morning, after a heavy breakfast, everyone went to Ananda Vatika and inspected Vistara school. This also drew many positive comments from Dada Shraddhanandaji and the visiting acaryas, and they stayed several hours.

I found the visit both sad and

sweet. Dada Shraddhanandaji is a delightful person, and carries his role well. Dada's presence occasions much focus on both work and sadhana, and is thus a blessing. At the same time, I felt Baba's presence, as if He were watching over the proceedings, and silently, lovingly, shadowing the progress and activities of the tour.

This also brought a feeling of sadness for me - a keen sense of loss of His physical presence. His exquisite laughter, His sparkling personality, His ability to play, to push, to inspire. It brought home to me the reality of His departure from this physical earth, while at the same time feeling even more strongly His spiritual presence. Such are the paradoxes, and the bitter-sweetness of a devotee's life!



DMS Impressions

Sarita Singh

The recent DMS, held at Ananda Palli, proved to be an experience from which I learned much about myself. Having being brought up in a household where Ananda Marga is a lifestyle, I had never acknowledged my own willingness to participate in spiritual practices. Considering the question, 'Would I be doing this if my family wasn't?' had been uneasy for me as sometimes I feared the answer. However, I went to DMS determined to consolidate my feelings, one way or another.

Once at Ananda Palli, I found that I was easily absorbed into the blissful flow of my surroundings. I felt so removed from the outside world and was happy to be amongst people who were like family to me and who were all moving towards a common goal.

The program over the few days enabled me not only to clearly define my own ideas about the organization but also to learn more about other margiis' views. This broadened my own outlook, as it was interesting to hear the opinions of others in comparison to mine, considering our varied backgrounds. However, this also sometimes caused a clash within my mind.

Initially I was quite upset by some things expressed but instead of concentrating on the negative aspects, I tried to learn from my experiences so that I may grow to be a better margii.

This learning experience, along with sweet kiirtan, sadhana and varied discourses, helped to inspire me. I truly believe that this DMS has enabled me to increase my understanding of myself and others. It has helped me to see the future more clearly and has encouraged me to go about my spiritual practices with acceleration and increased fervour.

The Joy I Feel DMS Kiirtan

Viveka

As kiirtan starts, I am aware of the large room, His photo placed so carefully on the small table, the flowers, the cloth. So much care has been taken - the movement of His devotees, in one direction, so easy to greet Him with namaskar. Raise your arms and take all of this without question. My thoughts of the day come and go with the presence of His face, His manner and posture. Back and forth, His sadhana is being done. It's all for Him. No cares, only to be close to Him - that's all that is important - to move with Him, to please Him. Nothing else exists - or does it? No, the kiirtan and I have become one.

I have the choice to separate from it if I want - but the call of His devotees is too strong. I want only to give Him pleasure. We are dancing through the universe, nothing is recognizable to take our attentions. All is our home. Nothing - no power - can detour this devotion. Wave after wave, dancing through the stars, the vocal chords cease to carry the melody, my chest swells up and sobs of joy are coming to see You enjoy. In turn it gives us so much joy only to give it back to you. Sailing through this universe, this is why we have come - to bring joy.

And when the kiirtan is over, it has never stopped only gone on softly waiting for us to throw off all our cares and worries, our arms straight into the air and, chest throbbing, to be close to Him. Baba, thank you for kiirtan, this physical body and the opportunity to serve humanity.

DMS Photo Review



Arrival in Melbourne



Devotional Prabhat Samgiita for Purodha Pramukha

Mystic Kiirtan

Giita

There is one shloka which Baba give in *Namami Krsna Sundaram*. It always comes to my mind when things seem particularly extreme in the world around me. It always reminds and reassures me of the transitory nature of this life on earth, and of my own purpose to reach my goal.

The shloka translates as:

*"This quiquelemental world has been
born out of joy, is being maintained in
joy, and into sacred joy it will melt."*

Once by Baba's unfathomable Grace, a small experience allowed me to glimpse that 'sacred joy'. It happened while dancing and singing kiirtan during a public demonstration in the city of Perth.

It was soon after our three Margii brothers were arrested in Sydney on false charges. At that time, we were continually active in protests and demonstrations of one kind or another.

On this occasion, there were only a few of us - about 10 adults and

some children. Our banner which read 'Ananda Marga - Self Realization, Service to Humanity' and various placards exposing the arrests and the media lies were well displayed. We had tried many things to get our story to the people, to counter all the negative things they were reading, seeing and hearing through the media.

Kiirtan in a city park, next to a busy intersection at peak traffic hour when all the workers were returning home on a Friday night, was one way to draw attention to our cause, and hopefully make some positive impact on people.

While dancing around, struggling to be heard over the wind and the city sounds, I began to feel some strong emotions coming inside me. The predominant feeling was that of being invincible. I had a certainty there and then, that no matter what course this particular drama took, no matter how long it took, I would go on fighting; that we would be victorious finally.

After that, I felt Baba's presence with us there in that park. The vibration and intensity of our kiirtan increased. At one point I opened my eyes and saw that there was a radiance about everything. The bricks in the building opposite were vibrating to our rhythm; the leaves on the trees nearby were waving and shimmering in a beautiful way; the people and the cars going by in the streets were all part of our dance. Everything was so very blissful in its essence, moving in a rhythmic flow. The mundane sights were transformed into pure beauty. For just a short while I glimpsed this mystic world of sweetest joy. My heart began to fill with a love that kept on expanding and expanding.

Baba, the beloved of all, the Cosmic Magician, cleared my vision, allowing me to see for myself, through His power of kiirtan, that joy that lies at the heart of everything. It was His Grace, only His Grace.

He Came in My Dream . . .

Viveka

I was climbing a flag pole being chased by the blood thirsters. The pole was kilometres high and I was nearing the top. I asked for help. Next thing I found myself climbing out of a well along the rocky face, looking down (again many kilometres high) The bottom was lurking in the shadows of the unseen distance below.

The culprits were fast on my heels and I ran out of rocky ledges to

continue to hold. With nothing more above, I reached for my end. At that moment, His presence was there. I saw Him in Varabhaya Mudra. All fear had passed, a great sense of affection overcame me, and as I passed my assailants, I reached my hand out to touch them. I sat up and did Guru Sakasha.

Reflections on God and Cakras . . .

Ac Jyotiprakash Brc

This afternoon so many thoughts came across my mind. They emerge from the mist of my spirit. I find myself arguing with God, complaining about so many things. I saw myself uncertain, arrogant and aggressive, self-centered. I could find a thousand reasons for being unsatisfied!

But suddenly the eyes move from my dusty feet walking in one of Ananda Nagar's roads. Up, up, up . . . a beautiful sunset was waiting to be seen! On the red horizon, after his day's work, the sun was going to take his rest. The nature was thanking him. The play of light enfolded our evening with the charming melody of his colours: purple, ruby, pink and violet.

The change was subtle, almost imperceptible, simply vital. The subject was mutating into an object. I am an object upon whom the Grace of the Lord is being showered!

I saw a beautiful, giant milky lotus flower with a thousand petals on the mental slate of my mind. In each of those petals was written, 'thanks' in so many different languages, in a special ink called love.

He is the nearest one, the nearest entity, the nearest Love. He is playing with us all. Through our meditation I believe we learn how to Love, we educate ourselves to Love this nearest. The beauty of our meditation is not spectacular or sensational, however it is a daily constant struggle, practice of discipline, creating small but solid steps towards the revolution of ourselves.

At this point I may take help from our Guru's words:

"Life throbs in the very rhythm of

movement, it manifests itself in its ceaseless flow".

"You know there are different nerve centres situated in various parts of the body. Several glands are located on these various nerve centres and the neutral condition, mood, nature or habit of the living bodies depends on the proper functioning of these glands and also on the requisite amount of hormone secretion from these glands. A thought, when imposed on the proper cakra will immediately be transmitted to the concerned limb or portion of the body with the help of the nadiis. These nerve centres are called cakras or plexus.

If sacred ideas are imposed continuously on these cakras (seven cakras), then all the under-developed cells of the entire body will be infused with these sacred ideas. Thus through this type of cakra shuddhi or cakra sadhana, the cakras are not only purified but the entire body gets consecrated." (Baba)

As He says in His Vanii,

"To reach Him one must follow a particular path of sadhana, one must adhere to a particular system of intuitional practice. In order to attain Him the practice of sadhana must be rigidly followed, and practical knowledge must be acquired. Even if there be no knowledge, the practical sadhana, which is achieved through the purification of the different internal strata of mind has to be performed. One must bear in mind that one's entire sadhana depends only upon internal purification: there is not even the slightest scope for any

exhibitionism." (Shrii Shrii Anandamurti, 28 May 1991, Ananda Vanii)

The more we progress in our sadhana, the more we have the desire to be moral, to have a strict, uncompromising discipline. Why? It is not to be confused with blind faiths or dogmas!

Around each of our cakras there are different clusters of glands which act like small factories, which exist at this controlling centre. Each of the glands or small factories surrounding the nerves produces a particular hormone or chemical which activates a special emotion, feeling or tendency within the mind. There are fifty factory-like glands producing glands producing fifty hormones or chemicals in the body. Each hormone activates a unique tendency within the mind, so there are a total of fifty mental tendencies. This chemical stimulation of the body affects the mind. The cakras are therefore physico-psychic; that is, the body influences the mind.

Our glands are gradually changing their constitution, their chemical composition, their biological structure, their shape and size. By understanding the scientific nature of our bodies, we can apply the techniques of yoga to progressively strengthen, control and direct the energies of our cakras for deeper mental and spiritual achievement for the benefit of all. Yoga postures, called asanas, exercise and massage the glands to control the overactive hormones and to activate the dormant hormones.

Through my experiences in teaching meditation, mainly in western countries, I noticed several com-

mon tendencies as obstacles on the path of realization. Located around the anahata cakra they are: anxiety, arrogance, vanity, langour, egoism, pride, avarice, duplicity, hypocrisy, indecision, regret, burning misery, argumentativeness. Around the manipura cakra: sadness, melancholy, attachment to objects, fear, shyness. Around the svadhisthana cakra: over-indulgence, distrust, dogmatic thinking, fear of annihilation, depression, pitilessness.

They can be overcome by performing yoga postures prescribed by a teacher. Asanas stimulate compassion, hope, sacrifice, rationality, and determination. By applying and releasing pressure on those inactive or underactive glands, the hormones will work to help the individual to move more efficiently towards the Supreme Goal of life.

Thoughts activate glands, glands produce hormones, hormones control sentient, mutative and static emotions and mental tendencies and the collective interaction between these psychic urges forms our unique personality. Precise, controlled thinking and remembering applied to glands lead to positive, peaceful and joyful living. That is why our system of spiritual practice is so important. It is designed to influence and change such habits and moods that are detrimental on our path to realization. Baba, knowing very well our human tendencies and human constitution, recommends the sixteen points to fight and overcome the related obstacles in our meditation. Particularly in this transitory age of values, where many psychic diseases and mental tendencies find a very fertile ground to prosper.

Therefore, we should consider four very important aspects of yoga practice. We should be very conscious of what we eat and how it affects our glandular system and hormonal (chemical) balance. Our physical exercise should also enhance the control of overactive glands and the stimulation of dormant glands. Our thoughts should be properly selected to lead us to oneness in heart, mind and movement. And our thoughts should attract only those living be-

ings in the Universe which will help us in our effort to surrender to our Supreme Goal. In this practice we should take a precise, direct and sincere path under the guidance of teacher called Guru in yoga.

Four factors make initiation complete: commitment to a moral life, understanding the exact system of concentration on the goal, a clear idea of the devotional meaning of the acoustic syllables, surrender to the authority of the Guru as a new born child surrenders.

While doing sadhana, through this subtle process, an enormous amount of energy is awakened by the process of opening the cakras. Our mind and soul are gradually refined into a very powerful instrument.

When meditation is done properly, we may feel a flow of energy pulling upwards through the spinal cord - a feeling of well-being to such an extent we may be able to witness a radiant glow in our face. Most probably this is related to the interesting fact that through our daily meditation we are creating in each cakra, and consequently in each gland and plexii, a sort of magnetic field from the lower to the upper cakra. Of course, with the cakra acting as a controlling station, so the stimulation of our pineal gland may take place. With the secretion of the precious hormone, *amrita* or divine nectar, the feeling of intense bliss is created - and the feeling of soothing experiences.

While this energy is working, we may feel different experiences, different feelings. New potentiality and dormant capacities are awakened and called up on the stage, to play the drama of life. Our thoughts become more powerful. The thought has power of creation in this original status. We begin to understand the force that governs nature, we begin our journey on the path to complete ourselves. We become gradually God-like, with His infinite attributes as well as His cosmic responsibility towards His creation. We become aware that we have a choice, a freedom to choose!

It is a slow yet a very subtle process. Through our daily meditation, our life changes exactly through

this feeling! We do have a choice! Consequently we free ourselves from bondages and from our limitations. We have a choice between life and death, sadness and happiness, good and bad, between old and new, between stagnancy and dynamism. Behind all our longings, behind all our doubts and questions, behind all our physical, psychic and spiritual needs is Him - Him only! He is playing with His children, giving us many toys and testing us in different ways: to see, to check, if we have the stamina to reach Him, to see if we can always hold a new and powerful dimension of Him.

He came to give, because He is our Eternal Companion, our Eternal Lover.

*Who are you looking for, foolish mind?
Whoever it is you seek, He is seated in
your heart;*

*He hides in a corner of your mind, day
and night;*

*It is His guiding light by which you
see.*

*Time is short, don't waste it in vain
searching.*

*If you seek with firm determination,
You will find Him there with You*

- Prabhata Samgiita, No. 990

A Guide to Human Conduct

Tapah

Shrii Shrii Anandamurti

Tapah means to practice penance to reach the goal. For practicing shaoca it is not necessary to undergo physical discomfort with a view to serving the humanity. A donation of ten rupees presents no physical discomfort to a millionaire. It is, therefore, not tapah for him--but this gift helps him in practising mental shaoca. There must be one and only one purpose behind this acceptance of penance and this is to shoulder sorrows and miseries, to keep others happy, to free them from grief and to give them comforts.

Just like shaoca sadhana, in practising tapah there must not be commercial mentality even in the least. Shudrocita seva (serving physically) in almost all cases relates to tapah. Therefore, the person who is afraid of physical labour or hates the shudra (labourer) can never become a tapasa. A sick person is feeling uneasy owing to great pain; if you serve that person for hours running to give him needed relief, this is tapah; but if you serve him with a selfish motive to have a return in your bad days, the entire effort of tapah is lost in a moment. Tapah sadhana is, therefore, to be above selfishness.

As a rule, practice of tapah will lead to mental dilation and this dilation will certainly help a sadhaka, to a large extent, in practicing lishvara Pranidhana. The sadhaka of tapah knows that the served is the Brahma - his or her cherished goal. The sadhaka is the servant and service rendered by him or her is his or her sadhana. The very purpose of tapasya of the person, who makes him or herself ready to render service to the served only on the basis of the other's caste, creed, religion or nationality is defeated, because it is not possible for him or her to serve with due sincerity

for want of large-heartedness.

The person who looks upon the served only as an expression of the Cosmos and looks after their comforts selflessly develops a devotion of love for the supreme Bliss in a short time. When love is aroused once and sentiment is expressed, what else remains to be achieved?

The place which knowledge or reasoning occupies in tapah sadhana is a very important question. Really speaking, a far greater knowledge is required in rendering services pertaining to tapah than in the services relating to the practice of shaoca. Tapah devoid of knowledge is bound to be misused. The opportunists will misuse your energy by extracting work from you to serve their selfish ends and, at the same time, deprive the real sufferers of their due services from you. A rich miser approaches you with a tale of woe and entreats you to give him relief. Being moved to pity, if you do what is needed to relieve him or her of his or her suffering, the very purpose of tapah will be defeated, as it is without any knowledge of reasoning. The first result of your service will be that the rich person whom you have served will become more miserly and more selfish and will, in the future, try to deceive, in a greater way, people who dedicate themselves to the service of humanity.

Secondly, as you will, to some extent, know his or her inner motive, a depression will follow in your mental sphere and you will also have a hostile attitude towards him or her. Therefore, while following the principle of tapah, you should know well whether the person whom you are going to serve, really needs your service. Engage yourself in the service, only after you have ascertained it.

In practising tapah, you should

always give consideration to those who are inferior to you and not to those who are superior. Greater is your responsibility for those who are weaker, poorer, less educated, more ignorant and down-trodden in comparison with you. Your responsibility is very little for those who are above your level, i.e. who are better off and more powerful than you. Therefore, you will have to ascertain with the help of knowledge in what places your responsibility lies and to what extent; otherwise all your time, energy and labour employed in tapah will be in vain. To banquet the rich is of no use; give food to the starved. There is no use of sending presents to your superiors; send medicine and diet to the sick. Don't waste time in flattering the rich; it yields no result. Conquer the hearts of the depressed by your sympathetic behaviour and accept them in your society.

You cannot attain Brahma by tapah, if it is devoid of knowledge because in such cases you do not make the proper use of objects. Of course it is better to do something than to do nothing and, with this end in view, tapah even without knowledge is good. As a psychological approach its effect is not discouraging. Buddha says:- Win the miser by charity. Win the liar by speaking the truth.

You can definitely influence a miser by your charity, and there is nothing bad in this; but it is not what is understood by the term tapah.

There is another peculiarity in tapah:- the activities of people are actuated by instinct, so long as there is absence of knowledge in them. Tapah with knowledge changes the line of action and leads the person towards emancipation. Of course, devotion cannot be aroused in those who have not experienced the cosmic bliss.

*I walk this lonely beach to the end
hoping to find, some kind of inner peace
it's been a long time, since
I soaked the sun and tasted
the salt on my skin.*

Chorus:

*Beautiful though you are Mother Nature,
I feel no relief.*

*The sun rises and sets,
over your blue ocean, dolphins singing,
the waves are dancing to the sound
of your rhythm.*

Chorus

*Golden moon over the hill
Her lover's arms take my own,
We dance for awhile
Campfire on the sand tonight reminds me of
You, God
How long will it be, till I find myself in Your -
Eternal Company.*

- Miirabai

GREAT SAGES

Nangsa Obum: Woman of the Snows

Manorainjana

11th Century Tibet:

*I bow to the father Guru!
Please release all sentient beings
from the bondage of samsara.
I bow to the mother of the Buddhas!
Please bestow thy grace on the
dry hearts of those caught on the mortal wheel.*

*My past karma has given me the voice to sing
of Nangsa Obum, Queen of the dakinis.*

Dream 1

I had a dream in which a little girl stood on a hill rich with pasture. She was singing a song for her external, inner and secret parents. The song she sang was of three layers

That which she sang to Kunzang Dechen and Nyangtse Seldron, her parents of the flesh, was sweet and carried with it the scent of homely fires and quiet companionship.

That which she sang to her inner father Avalokitesvara and her inner mother the white and blue Tara, blew from her lips like the fluting mountain wind and smelt of highland grass and snow.

That which she sang for her secret father Mahayana Mahasuhka "The Great Bliss of the Great Vehicle" and her secret mother the clear and pure Prajina, came from the very depths of the universe.

The song, though born of a small girl's throat and carried on a small girl's voice, was a symphony that took as its counterpoint attachment and detachment. My heart still aches with the memory of it though I no longer can recall the words.

And while I stood transfixed the girl brought the yak off the hill, and the wind danced a host of thistle down around her beautiful face. So it was that I met Nangsa Obum first in dream, while still a child!

Early Years

The mother of my heart, my guru was born in Tibet, in the area of upper Nyang, in the county of Gyalitse, to an ordinary family called Jangpe Kur Nangpa. Her parents loved Tara of the Khadira forest. They did her sadhana without interruption and with no thought other than to please Tara and perhaps catch a smile from her lustrous lips. As a result of doing this practice 100,000 times the woman had many auspicious dreams and she who had been barren all her days conceived a girl child!

Her husband rejoiced and saw from the dreams that the blessings of the female Buddha of the Three Times had filled his wife's heart and that she who filled her womb would benefit both pure and impure beings.

In the year of the Horse, in the Monkey month, on the tenth day, the day of the dakini, a thursday, the woman gave birth to a daughter.

When the child drank her first milk she spat it up into the sky and said:

"Homage to Arya Tara, consort of the Three Times!

I have been born in order to help all sentient beings.

It is by your kindness that happiness and fortune may come to this earth. By the brilliant luminosity of Your activity one hundred thousand beings will enter the Dharma!"

The child was called Nangsa Obum and grew in one month as much as an other child grows in one year. She was extraordinarily beautiful and her voice immediately brought hearts ease to those who heard it. She had great devotion for the gurus and upon having a thought it brought happiness to others. In her heart she sang to the Lord and her parents delighted in this gift. Surely, they proclaimed, this girl is better than a thousand sons.

Nangsa sang of the Dharma, she dreamt of practising the Dharma. In her all the Tantras and Sutras were integrated. She was like a lotus in the mire, her colours pleased all, her fragrance attracted all. And it was as a lotus that she was prized by the King of Rinang, Dragchen, who was seeking a bride for his son Drappa Samdrab. Who could say no? Who could withstand him?

Nangsa's parents were happy with the match, the girl could fulfill her dharma as a good and dutiful queen. But Nangsa was sad. How could she practice the Dharma when she was surrounded by samsara? She was trapped. Caught like a fish on the line and as much as she pleaded with the mighty king the firmer his resolve grew. He declared:

"Although a woman might swear she has no desire to do such a thing, deep down she really does. This



is a sign of a woman wanting to be someones's wife."

Dream 2

I had a dream that a beautiful lady stood alone in a garden beneath a campaka tree bathed in moonlight. She was in royal attire and should, I thought, have been happy but she had tears on her cheeks and as they fell to the the ground they turned into pearls. These shone like stars on the grass.

Suddenly she fell to her knees and raised her hands as if to ward off a blow but there was no one there!

So it was I was with Nangsa at the time of her trials.

The Descent

Despite her pleas she was married and after seven years she bore her husband a son who was as beautiful as a little god. His name was Lhau Darpo. Her husband loved her very much and could not be away from her for more than an hour. Everyone in the kingdom respected Nangsa. She was so good, so kind, so industrious that all loved her.

The king, Dragchen wanted to give Nangsa the keys to the house, this act would give her power over all the goods in the palace. This privilege had previously belonged to the King's sister Ani Nyemo. This woman hated Nangsa and always said bad things about her to the king, her husband and Lhau Darpo. Ani Nyemo refused to give Nangsa the keys and gave her poor food and no new clothes.

Nangsa was very sad. Ani Nyemo's acts made her heart ache to renounce samsara. She wept at the obstacles that blocked her path. She wept that her love for Dragpa Samrab and Lhau Darpo held her in this worldly life.

One time she came into the garden where Dragpa was washing his hair. He came to her and lay his head in her lap and fell asleep. It was Autumn and the flowers were falling to the ground and those that were left attracted a great number of bees. She sang softly to herself and began to cry.

A tear fell into Dragpa's ear and he woke. She sang to him of her sorrow and of the harshness of Ani Nyemo. She sang of her love for her

family and of her desire to practice the Dharma. Dragpa felt pity for his wife and he said that after harvest he would take her to visit her parents.

Nangsa and Ani Nyemo oversaw the harvest and worked in the fields. As they worked two yogis approached them begging for food. Ani Nyemo gave them only harsh words but Nangsa, stirred by their words on dharma, gave them many sacks of grain.

Ani Nyemo was furious and began to beat Nangsa. she then went to Dragpa Samdrub and sang to him:

"Please listen to Ani Nyemo, Dragpa Samdrub!

Our Queen Nangsa never works.

But does things she should not do in the fields.

This morning two handsome yogis came by:

She was so attracted to them that she gave them

Almost everything in the field.

She was shameless and was practically seducing them.

When I told her to behave

She beat me until all my bones ached.

Look at what kind of wife you have!

You are going to have to choose between you wife and your aunt:

Think carefully about your choice!"

Bewildered, Dragpa went to Nangsa and asked for her side of the story. Nangsa did not answer. She thought to tell the truth about Ani Nyemo would put a rift in the family; she thought that to tell the servants about Ani Nyemo would only cause them to dislike her more; she thought that without anger how could she practice compassion. Thus she remained silent.

Dragpa Samdrub took her silence as admission of guilt. He yelled: *"You demoness, your silence condemns you!"*

He then grabbed her by the hair and beat her and kicked her. He then hit her with the blunt side of his sword. All the time Nangsa was screaming and crying. The servants came running and separated the couple. Nangsa had cuts, bruises and three broken ribs. In her heart she was thankful to Ani Nyemo for help-

ing her realize the impermanence of worldly life. She recognized Ani Nyemo as her first guru and was thankful.

Why did Nangsa Obum have to suffer so much? Sakya Gyaltsen, a good guru from the nearby monastery of Kyepo Yarlung, knew the answer lay in the bad karma from Nangsa's past lives. He also knew that this suffering was purifying her to ready her for practicing the Dharma.

Dream 3

From a distance I saw a hill with a pyre upon it. Two men stood guard. It was dawn and the sun rose behind the group of figures and cast golden rays across the mist and mountains. A large bird, unseen by the men descended on the pyre and disappeared.

I drew near the scene and saw the shrunken figure of the dead woman on the pyre. She stirred and then sat in meditation. She raised a crescent shaped chalice to her lips and seemed to drink the mist. Her body was swathed in mist and a rainbow of colour encircled her. Youth and beauty seemed to flow back into her dead features.

The pyre creaked as she moved her weight. The guards saw her moving and despite the woman's clear voice assuring them they had nothing to fear they were sore afraid and they fled down the hill.

Sakya Gyaltsen wanted to help Nangsa by speeding up the process of her purification. To do this he manifested the phantom body of a handsome beggar with a monkey. Disguised in this way he went to Nangsa's window and sang to her of the suffering that must be endured on the path of dharma. He concluded his song with these words and they burned fiercely into Nangsa's heart:

"Remember impermanence and let the thought of death make your actions zestful with the urgency of the living.

If you do not answer the call of Dharma and follow its path, your beautiful form is no use to you:

you will be just like an Indian peacock.

You have attained a body to practice, step from the shadow of samsara and act as one alive...

Nangsa called the beggar to her room and sang to him of her desire to practice the Dharma.

"Please listen to me, beggar with monkey.

When I see my husband it is like looking at

a flag in the wind, he is not stable.

When I look at my son it is like looking at a rainbow,

he is beautiful but he will not lead me to enlightenment.

Thinking thus, renunciation arises in this woman.

Nangsa will not stay here,

She will practice Tantra,

Obum will stay in retreat!"

She asked him for advice on where to go and who to learn from. Then she gave him some coral and jade that she had been wearing. The young man bowed respectfully and told her of the monastery of Ser Yarlung and of the lama Sakya Gyaltsen.

On hearing this name the hairs stood up on Nangsa's body and tears sprang from her eyes. But the Rinang king was at the door and saw Nangsa with a handsome young man, he saw his grandson Lhau Darpo playing with the monkey.

He thought: "Yesterday this woman gave barley to yogis and beat up Ani Nyemo, so my son beat her a little. Today she invites a beggar into the house and gives her jewels to him. Surely this woman is a demoness. If I leave her to it she will corrupt my grandson!"

He thrust the door open and stormed into the room hurling abuse at Nangsa. The beggar and monkey disappeared out the window but Nangsa had no time to answer the accusations of Dragchen. He beat her even though her wounds from the previous beating were not yet healed. Leaving her unconscious body on the bed he took Lhau Darpo and gave him to a wet nurse.

This nurse had great love for Nangsa so, when no one was around, she went to see her. She took the child with her because he was already crying from the pain of the separation from his mother. Nurse found Nangsa on the bed just as Dragchen had left her. She touched the silent form and found her cold and stiff. Nangsa was dead!

The king and his son were shocked. Even Ani Nyemo felt bad. Lhau Darpo cried. They held a big funeral and gave many things away to create good karma. Then Dragchen called for a divination and they found that Nangsa, though dead, had not finished with her life so they placed her on a hill and set guards to protect the body.

Ascent

Nangsa was in the Bardo, that place where the Lord of Death, Ah Lang Go, resides. Here people wait for rebirth and this is determined by their past actions. When Nangsa realised where she was she became afraid but the Lord of Death recognized her and told her that she was a special kind of dakini. He said that because she was the phantom body of a dakini even though she had a beautiful human form she was not conditioned by it. He said that if she were to keep thinking of the dharma that she would become enlightened. But he counselled that both inner, ideative, practice and outer, psycho-physical, practices combined were the most effective way to achieve this. He therefore sent her back to her old body and told her to help others and remember that dharma requires both inner and outer practices.

When Nangsa returned to her body she was seated in the meditation posture. There was a rain of flowers and she was surrounded by rainbow light. She began singing softly. The guards heard her and fled to the palace to tell the king and his son of the strange happen

Dream 4

As I slept it seemed as if a fever came upon me. At first nothing was clear, there were thunderous sounds and flashes of light. Then I could see

more clearly, a thunder storm was passing across the mountains. It roared and raged at these rocky peaks and seemed to concentrate its force on a monastery crouched on the edge of a rocky precipice. The monastery seemed silent and at peace while the storm raged. Then I saw to my surprise that the prayer flags were not even waving in the strong gusts of wind. The storm was focused on the monastery yet it touched it not!

Nangsa's family rushed to her. They were overjoyed that she had come back to them. Father and son apologized and begged forgiveness. Ani Nyemo swore before all that she would reform her character and be loving towards Nangsa. The little Lhau Darpo wept and laughed as he lay in his mother's arms. Nangsa seemed unmoved and she maintained she wanted to go into retreat to practice the Dharma.

They all beseeched her, they argued, they pleaded until at last she relented. She returned to the palace amidst great joy. As she was now delog, one reborn after having died, she had lost her attachments to worldly life entirely. In the palace she encouraged all to follow the Dharma and many, including the Rinang king, Dragpa Samdrub and Ani Nyemo did so but their negative karma was still strong and Nangsa often felt pained that she was being prevented from pursuing the Dharma single mindedly.

The others knew this and did everything in their power to make her happy but to no avail. So at last Dragchen sent her to visit her old parents. There she spoke of her pain at not being able to practice the Dharma.

While she was in the highlands of Nyang, Nangsa Obum was visited by many friends and she sang to them so sweetly of impermanence and the importance of practicing the dharma that many were moved in their hearts and became sincere followers of the path.

Some however couldn't understand why she wanted to go into retreat and practice Dharma Sadhana when she had such a good life. Her

mother was one of these and she became increasingly frustrated with Nangsa's obsession.

One day Nangsa was sitting with friends and singing:
*"Listen to me now friends,
I sing of the one wheel that carries us
to our deaths.
Life is short, if you do not practice the
Dharma
there is great danger of falling into
the lower realms.
Life is as brief as lightening between
the clouds,
even if you don't practice the Dharma
I am going..."*

Nangsa's mother overheard these words and accused her of wanting to leave her responsibilities. She concluded:

*"So you want to practice the Dharma,
it is very difficult.
Why did you have a baby, if you want
to run away?
Don't try to do what you aren't capable
of doing.
Practicing Dharma Sadhana is too
hard for you,
Do what you know how to do, be a
house wife!"*

Nangsa stoutly replied that when the sun stops rising then she would stop wanting to practice the Dharma. Her mother got angry with this and threw ashes in her face and then threw her out of the house. She kept Lhau Darpo with her so that Nangsa would not want to go too far away. In this way she hoped to bring her daughter to her senses.

Nangsa Finds Her Guru.

Nangsa, now on her own, set out for the monastery of Yarlung. There she met Sakya Gyaltsen. Before she got to see him he sent a cunning monk to dissuade her from her path. She refused to listen to him and continued. Sakya Gyaltsen then also told her to go away as ordinary girls cannot practice the Dharma! In this way he tried to offend her but she only sang sweetly and unsheathing her knife threatened to plunge its glittering blade into her heart if he refused her.

In this way she convinced Sakya Gyaltsen of her sincerity and she was taught both the visualization

and post-visualization stages. She retreated for long periods to a meditation hut and became very adept at the Dharma.

Her family could not accept her departure and searched high and low for her and when at last they found that she was at the monastery of Yarlung the Rinang kings raised an army and attacked the monks and nuns there.

The soldiers captured Sakya Gyaltsen and brought him to the Rinang king. Nangsa was in her meditation hut with her mind opened like the lotus. She saw that her guru had been taken and bound. She arose and wearing only the white cloth of the yogini she confronted the father and son with their deeds. They were furious and wouldn't listen to her. They made cursing and obscene gestures at the guru and took up their weapons with the intention of killing him.

The guru reached out and shook the mountains causing a great earthquake: he brought back to life all those who had been killed; and then he rose in the air above the stricken army and sang to them:
*"You men with human bodies but
animal minds
hold your tongues and pay attention.
On earth there is something better
than the Rinang kings
that is why Nangsa Obum is here.
If you do not put the lotus in the
garden, on a shrine,
there is no point in having it.
I am disturbed that you took such a
beautiful flower
and threw it on the dirty ground.
I have many powers but I will not use
them,
I am showing you them now because
you
are like demons and need strong medicine.
Come Nangsa show them your powers
so that they
will be convinced and become devoted
to you."*

She turned her white shawl into wings and rose in the sky. She sang to them:

*"Don't earn more bad karma by acting
like animals.*

*You tried to make a snow lion into a
dog,
you failed and that is why I left.
Now I show you my mane and teeth.
Here I am flying above you.
I have flown to Tsari, and I have
bamboo
from there to prove it.
Like a yak who has worked hard at
ploughing the fields
now I can show you the furrows.
People who can fly like birds are
rare,
only Milarepa and us.
Soldiers of Rinang, don't make terrible
karma by hurting us.
Apologize to my guru and his followers."*

At her words the men fell on their faces, and lay prostrate on the ground and begged forgiveness. Sakya Gyaltsen and Nangsa Obum prayed from their hearts that the soldiers and noblemen of Rinang would be purified of their bad karma singing that repentance is like the rising sun in the darkness.

Nangsa then gave the following advice:

*"Think upon your life.
What is it worth to you?
The human realm is like a city of
ghosts
that feed on smell, they are never
satisfied!
You have a human body, this is a rare
gift.
Use it for what it was intended.
Practice the Dharma.
To do this you need a good Dharma
friend.
You must be devoted and imitate this
person.
Think on impermanence and do not
get attached,
think how good it will be in the field
of Dharma.
Strengthen your mind through practice.
You need a strong mind to carry
others to the Buddha fields.
Take the path of the yogi
as this can bring you liberation in one
life time.
This is the superior path for the truly
human."*

All promised to do as she said. Father and son, who had less bad karma than the others, saw Sakya

India Diary

Jayanti

27.12.92 - Calcutta:

Arriving in Calcutta, finally in a taxi, my destination revealed, a relief comes over me and my mind lifts a little.

Sadness - this taxi ride has always been full of excitement - knowing that within hours I will see You, Your form lifting my spirits immediately. But now some emptiness. What is this city without Your presence?

I see a stylish car driving along the Eastern By-pass - sadness comes again. This time I will not be surprised by a glimpse of Your shining car as You go for field walk.

I see Your funeral pyre at Tiljala and tears well in my eyes. I look at Your garden, where I watched You walk so many times, Your presence there a lingering memory - and the tears spill out and my heart is ripped open.

The pain of realizing the reality of Your departure seems unbearable.

But at least I am alive again - alive to Your love. Again I am shedding tears for You and, in this pain, I find relief.

I still feel You here - but it is a lingering presence. There is a stillness here, a calm. But I miss the intensity that Your physical presence brings. And, oh, how I miss the charm.

The flurry of activity before You appear - that makes everyone jump and run. And reminds me of the urgency of the quest to know You. Just as I might drop everything and chase after Your physical form, I would also pursue You with the same relentless spirit in sadhana. Don't let that panic die in this calm centre You have left behind.

I am inside Your house, inside Your room. Before off limits, now I wander with ease. The walls have less importance now - once they drew the lines: my role was devotee; Yours, the Lord. But now I have crossed the

line and am somehow free to be You. Inside Your room, I do not need to take this role of devotee - I am Lord. The removal of Your physical form somehow gives me the licence to become You - to defy the boundaries of time, space and person - and become wholly You.

I sit in sadhana in Your room. My ideation is not strong, thoughts wandering - but the vibration from Your room superimposes a calm which tempers every thought I have and infuses it with the softness of Your vibration. Mantra flows with ease and love quietly laps at the shores of my mind, softening it and silencing it.

I remember again how to love You, how I can please You. I remember how to charm You - and how You overwhelm me with Your force.

I look and You are everywhere, but I see You nowhere.

29.12.92 - Ananda Nagar:

Baba Nam Kevalam. Your name is everywhere. It is as if Your physical form has exploded and secreted itself in every atom of Ananda Nagar - pervading it with a sense of calm.

But still I look for Your physical form. I look to the rooftop of Your house and expect You to appear. I cast my eyes upon the same rose garden Your eyes paternally rested upon. This garden without You made me cry and cry. I want You so.

Inside the reporting room of Your house. My mind could not fully absorb the vibration. Inside Your room. Pranam. I would like to have been alone here. I see Your shoes and canes lined up. The wall of grief breaks and I offer myself on the ground in pranam and weep with the pain of losing You.

Afterwards I am exhausted - so much feeling, now nothing left to feel but a quiet calm and the need to recreate You inside me.

1.1.93 - I cannot feel Your grace in sadhana. I sat for hours and all I felt was dryness. I pleaded with You to come, but You were not coming. I did not know where I could find You. You were not in the world, in the physical world, and although I know You wait for me in sadhana, I could not find You there either. I felt desperate and alone. What is this world, within and without, without You?

Tears stream down my face as I walk to the pandal. And inside the pandal - the place I only know to associate with You - You are not there. DMS is empty without Your personality, Your charm and vitality. I cry.

Your video - Your face, Your presence. I am filled with pain and sweetness. This is what I have been missing and waiting for here. The vision of You intensifies my longing and arouses my devotion. It is the focus I have longed for - the object of my love. I am alive with pain again.

Your mudra sends bolts of energy through my body and an imprint upon my mind that lasts - coming back to refresh my memory and love of You.

I walk back through the midnight air - pensive, exhausted, drained - so much wanting You to be here again. I watched the DMC video - everyone, everything so alive with Your charm. Nobody can replace You.

2.1.93 - But now You come again - exquisitely in dhyana - skin tender soft, smooth, absorbing...

4.1.93 - I say to You, "You are mine and mine alone", as if trying to convince myself of the truth of the words. In dhyana, You utter the same words to me, but when You speak You are stating a truth which carries with it such force that I cannot deny. Your words overwhelm me and I merge -

first in Your arms, then I become one with Your essence.

You have changed my mind. The crest of the hill reached, now I am tumbling into Your arms on the other side. I am no longer counting the hours of sadhana, now I am reluctant to stop - the vibration of Your presence a pool in which to lie in immersion - physically, psychically, spiritually.

7.1.93 - So much psychic clash as You allow all my fears and complexes to surface. My body and mind had felt pure, vibrated, but within seconds enveloped by a dark cloud that swamped my mind with doubts and pain. I have only enough vitality left to beg for Your grace, nothing else,

not even sadhana.

In the night You came in my dream. I cannot repeat it now, I cannot remember all. But I recall watching a video of You. It paused at a particular point and You appeared clearly. Your vision imprinted upon my mind. I awoke and did guru sakasha.

I have been waking 2 or 3 times in the night and, by Your Grace, immediately sitting up and seeing You in varabhaya mudra. This infuses my sleep with Your vision. I feel this allowed You to enter my mind through dream.

9.1.93 - So much pain comes with loving You. You said, "If somebody is crying for food, we will help them.

If somebody is crying for education, we will help them. But if somebody is crying for Parama Purusa, I will encourage them because their tears will make them pure and holy."

The pain of loving You is so great. You have caught me and You demand my all - and when I think I have given all I can. You ask for still more.

I love You. Baba. I want to reach You, but in so doing must endure the thorns You have strewn before me. I must discard all attachments and want for nothing, except You. You play hide-and-seek and ask me to enjoy this game. I can enjoy only Your pleasure.



Nangsa Obum, continued from page 22

All promised to do as she said. Father and son, who had less bad karma than the others, saw Sakya Gyaltsen as Cakra Sambhava and Nangsa Obum as Vajra Yogini. They went into retreat with Nangsa and her guru. Lhau Darpo, who was then fifteen years of age, was given the kingdom and he ruled wisely following the Dharma. Ani Nyemo left the palace and joined Nangsa and practiced the Dharma for the rest of her days.

Sakya Gyaltsen promised Dragchen and Dragpa Samdrub that if they kept following the Dharma, they would not die before they reached the fruition of the practice.

Nangsa stayed in the mountains and not only flew but left her

thigh and foot print in the rocks in many places as if they were butter.

Dream 5

A beautiful woman sits like a lotus upon a cloud. Her mind is open to the sky and the universe flows through her body. Each mantra that falls from her lips is the seed of a lotus that sprouts in the heart of a human being toiling on the earth. Thus grace rains on us.

I am in a field below this cloud of grace. I open my arms and catch a falling seed in my breast. Love springs in my heart and I dance.

I came to meet my guru. Nangsa Obum a year after this dream. It is her story I tell here for the benefit

of all sentient beings. Her life is a symbol, a light for us. We must die to attachment in order to be reborn in the light of Dharma, become as it were delog! We must welcome suffering as the loosening of the bonds of samsara. We must set our sights upon the goal and move relentlessly towards it.

I bow to the father Guru and to the mother of the Buddhas.

Please let the hearts of the readers open to the light of the path.

Source: Tsultrim Allione, Women of Wisdom (Arkana Press; 1986)

A stylized black and white illustration of a branch with leaves and a circular frame. The branch enters from the bottom left, goes up and to the right, then curves back down and to the left. It has several dark, pointed leaves. A large, thin circular frame is positioned in the upper left, partially overlapping the branch. The background is white.

Letter From America

Namaskar brothers and sisters in Suva sector,

I just wanted to thank you so much for having me to the Mela and DMS there! I really enjoyed meeting you all and seeing again those of you I know. I was really impressed with the quality of both retreats and felt very included by you! Thank you.

Please feel welcome to attend the DMS here in New York Sector; it is the first three days of July (our summer). Our summer retreat at the master unit - Ananda Kanan - is from June 26 to July 2, 1993. Welcome all.

Peace!

*Your sister,
Sulekha, New York*

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